

February 18
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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"The examples that we set wherever we go are but one way of preaching the Gospel of Jesus Christ. I have never been ashamed to acknowledge that I am a "Mormon," if you please, a member of the Church of Jesus Christ of Latter-day Saints, and in so doing I cannot recall one instance in my life when it has redounded to my disadvantage."—REED SMOOT.

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Price One Penny

THE PROMISE FULFILLED

PAGES FROM MY "BOOK OF REMEMBRANCE"

ELDER ARCHIBALD F. BENNETT

THERE are many scenes of the war now happily fading from memory. But even war may leave its bright remembrances of true manhood and comradeship, some undying evidences of the watchcare and goodness of God, which justify the rehearsal of incidents of those cloudy and dark days.

War came to Canada when it came to England, on August 4th, 1914. Canadian volunteers formed into contingents and soon took their place in the trenches beside troops from the Mother Country.

In Alberta was organized the 13th Canadian Mounted Rifles; and "C" Squadron of this regiment was made up largely of "Mormon" boys of American birth. They were sons mostly of parents who had settled in Canada in obedience to a call from the President of the Church. Living there, they felt an obligation to assist the country of their adoption in its day of need. They loved not war for its glamour and adventure, but they resented deeply the imputation sometimes heard that the "Mormons" were not loyal, and they stood forth in the ranks to disprove this assertion.

At a Sunday service held in the town of Taber, Alberta, on March 26th, 1916, Major Hugh B. Brown, then commanding "C" Squadron of the 13th, made a ringing call for recruits. Nine boys responded, ranging in age from eighteen to twenty-one.

We had grown up together in the Priesthood Quorums, the Sunday School and the Mutual; we had joined together in the fun of the dance and had competed in friendly contests of sport.

Just before we left home, Elder Samuel J. Layton was called to address the Sacrament meeting. He had spoken but a few minutes when the Spirit of the Lord rested upon him. Under that prompting he promised this group of nine boys that if we did nothing while away of which our mothers would be ashamed we would all live to return after the war was over.

A few months later eight of us were in England (one of the group had been detained in Canada); and in the midst of the alluring temptations and lax moral standards of camp life we drew more closely together. In our tent at night we discussed the folks at home and the home teachings. We determined to try to observe those teachings more than we had before enlisting, and to prove worthy representatives of our loved ones. Regularly at night we knelt in a group in our tent and prayed God to assist us.

When granted leave, we sought out our Conference headquarters in London. There we were welcomed with true American hospitality by President James Gunn McKay and his missionaries. He even invited us to assist in street meetings and other Church gatherings.

I was appointed by him to attend a meeting of the South London Branch. I remember relating some of the testimonies gained in the army. When President McKay spoke, the Spirit of the Lord rested mightily upon him. He said how impressed he was with the story of our holding "family prayers." Then he told of the two thousand sons of the people of Ammon who had been taught by their mothers "that there was a just God; and whosoever did not doubt, that they should be preserved by his marvelous power." Turning to me, he said slowly and impressively:

I promise you boys, in the name of the Lord, that if you will continue faithful to the commandments of the Lord, avoid the vices and sins of the world, and keep the Word of Wisdom, you will all come back and be preserved to fulfil a life's work.

I copy this promise from a letter now in my possession, which I wrote home to my mother immediately after the meeting.

We determined, in our little group of eight, that this was a reward worth the seeking. But as I look back I wonder at the temptations that came to us. Our best friends persistently offered us tobacco. "No use refusing," they told us, "when you are out in the trenches in France, standing all night up to your waist in icy mud, you will be glad of a little smoke or a little rum to warm you up." "Oh, you won't drink tea! Wait till you have marched all day with nothing to eat, and when you go for your rations at night there is nothing but tea issued!

Wait till you are out wounded in No Man's Land, perishing from thirst, and you see a shell hole, and you crawl over to drink some of the water that has seeped into it—and you find a corpse lying there! You will be glad of a little boiled tea, won't you?" "What if you are about to go over the top, and you need something to brace you up—I guess you will take your share of the rum all right." "There is no need to be squeamish about it; you will have to give in sooner or later; it is absolutely impossible to get along out there without them; you might as well give in now and enjoy them."

We could not argue down our friendly tempters. They must know, for some of them had been in France for months. But the Lord had promised through His servants—had He asked something of us that was physically impossible?

I shall always think it a blessing that we came in our reading to the story of Lehi, who requested his sons to go to Jerusalem for the sacred plates. The older sons refused, saying the thing he asked of them was an utter impossibility. But Nephi said:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

One by one, or in groups of two or three, we went to France. We knew by then something of what we were entering. For, a few weeks previous, Binning, who slept beside us, announced one morning that he was on draft, and jubilantly he marched away. Up the line he went. As he lay at night, sleeping with his comrades four abreast, a shell came hurling over, struck their dug-out, strewed the bodies of Binning and a bed-mate all over the valley, and left the other two untouched! One morning Billy Sibley said smilingly, "Well, I am going to France, and I'll see some real action at last." It was reported that he had not been in the trench five minutes before he was killed. The papers were filled every morning with stories of the big British offensive on the Somme, and even the carefully censored communique gave the impression that hundreds of thousands of lives were sacrificed.

There came times in France when we did march many miles, and when, footsore and famished, we seized our mess tins and rushed to the camp-fire, only to find that nothing but tea was given that night. A few experiences like that and we learned to lay something by for lean days in the hour of "plenty." We took our turn in the trenches and crawled over No Man's land; and we traded our rations of rum and tea and cigarettes for luxuries like jam and other foods that nourished. All of us had our individual experiences. Once, in hospital with the flu, and some complications, I was puzzled. "At this stage of your

sickness," the attendants explained, "we serve you nothing but tea." "But I do not drink tea," I said. "Can't you get me some milk?" "It has never been done, but we will try." So I was served milk instead of tea.

In November, 1917, came the charge of our squadron at Cambrai. Two of the group of eight took part. My horse went down as we crossed, swords drawn, over a frail bridge. Somehow I managed to fall free of my horse as he rolled over into the water, carrying the whole side of the bridge with him. I lost my sword in the water, but managed to strike the water a glancing blow, so that I did not sink, despite my heavy load, and managed to swim out. The troops passed before I could drag out my almost drowning horse, and all the while a German sniper made things intensely lively for me. A straggler came limping back. "Where is 'B' Squadron?" I asked. "Gone!" he said, "Surrounded and cut to pieces!" "Poor old 'B' Squadron!" I heard someone say.

Drenched and shivering, I waited through that long night. About nine o'clock, some twenty comrades fought their way through and escaped to our lines. Near 2 a.m., ten more straggled through. That was all! Leslie Bigelow, one of the group to whom the promise was made, was among the lost! He had surely lived his religion and kept the Word of Wisdom. Had the Lord's promise failed?

In my Book of Remembrance I have a card, worn and faded, dated June 11th, 1918, and postmarked *Friedrichsfel bei Wesel*. It came from a prisoner of war camp there. Along with it I preserve a picture of my friend Leslie in a prisoner's uniform, as I saw him in London the first Christmas after the armistice. He had seen many trying days and had suffered untold privations, but he came back alive and well. I saw him a few weeks ago in Canada, and he is still "carrying on."

I keep that little card and the photo, not alone because they remind me of the preservation of a friend, but because they are the symbols of a victory—an undying testimony to me that, if we do our part, the word of the Lord does not fail!

Others of the group are doubtless recording their own experiences. Lowell Duncombe was with the regiment ordered to charge, on their horses in full daylight, a wood bristling with machine guns. The Colonel objected to the order, saying it was madness to make that charge and meant certain death to the men. The Brigadier-General shouted peremptorily, "Charge that wood! I do not care whether a damn one of them comes back!" They charged, and Sir Philip Gibbs has written of what he termed the foolhardy venture, which in a few minutes left every horse dead upon the field. Fortunately, most of the men escaped, and Lowell was among those who, when his horse went down, crawled into a trench and escaped. Another soldier rode my

horse into action that day—I was still in hospital—and the best horse I ever had there was killed.

In the spring of 1918, we charged afoot up a hillside. Before starting we threw off our overcoats in a pile. Just then a shell struck the pile and changed the coats into carpet rags. "Now boys," the Captain explained in even tones, "We are to go up the hill in waves. The first wave will probably get a good dressing down. You are to be the first wave. But, remember, there are many more to follow and support you."

The order was given and we stepped out into the open. A furious hail of bullets shrieked over and about us. We ran a few steps, dropped down for a minute, ran again, and so on until we reached the brow of the hill. Lee McOmber was shot through the ankle on the way up the slope. Charlie Tufts and I carried a box of machine gun ammunition between us. A shell struck a bank of earth on a level with our heads and a few yards in front of us. As it exploded, however, the particles were thrown upwards, and we escaped. Just beyond we came to a sunken road. Another shell struck right between our feet and exploded. We were knocked down and somewhat dazed; he had a few holes cut in his tunic; several on either side of us were stricken down or severely wounded; but neither of us was scratched!

I am told that as he ran forward to take the place of a machine gunner who had been killed, another shell struck between his legs, but failed to explode. As I returned from carrying wounded to the dressing station, I fell in with some British troops coming to our support. The Major in command of the party was struck on the knee and it was shattered. With perfect self-control, in the midst of what must have been excruciating pain, he explained every detail of the plan we were to follow, before he would leave. We started through the wood single file. I was third in line. Shells were tearing through the trees and snapping them off like matchwood. Bullets were cracking on all sides of us, and an airplane added to the interest by firing upon us from overhead. A bullet struck and the first man crumpled; a second, and the next man groaned and fell stark. It was my turn next. I am thankful that it never came.

The boys of the troop who had remained back of the line with our horses prepared a sumptuous meal for us. "They will be good and hungry after this fight," they told themselves, "for they have not had any rations for nearly two days. So we will surprise them." Only six of us came back to eat it, and for once there was plenty. Eight months more of active service followed. In a cavalry charge at Le Chateau, Charlie Tufts received a shrapnel wound on the hand and was in hospital for a month or so. The armistice found us in Belgium, in hot pursuit of the retreating enemy. Every one of the eight had had narrow escapes; two had been wounded, and one had been a prisoner of

war for a year; but all of them came back home alive and well and all are alive to-day, spared for their life's mission. The Promise of the Lord was fulfilled.—(Published in the *Improvement Era*, Number 2, Volume 35, December, 1931.)

FOOD AND NATIONAL LIFE

DR. SANDERSON WELLS

EACH generation leaves problems to be solved by its successors. Our inheritance contains nothing more urgent than food. Food is the daily need, the source of energy, the Fount of Life; for malnutrition spells failure as surely as starvation brings death. City dwellers forced to buy food which they cannot produce, and the life-giving properties of which they do not understand, need guidance.

The immediate effects of food can be readily demonstrated; those more remote are more difficult to estimate. For few live long enough to see the results of their actions.

Man is an animal daily becoming more mechanized; yet farmers feed their flocks and engineers their machinery with greater care and scientific accuracy than the housewife gives to the family dietary.

Although the horse is by nature generous and full of fire, sharing with man alone the courage to die in his stride, yet a grass-fed horse at work trembles and sweats with fatigue. On the same grass, cut for hay when full of seed, his strength will labour, but without spirit. Make chaff of the hay to aid digestion, add white oats with a handful of beans and he prances in the plenitude of his powers. Such is the effect of food on a horse, and man with every animal is similarly dependent.

Changes and fashions in food have before now resulted in national disaster. Thus, rice is the staple food of the Chinese. More than four hundred years ago it became the fashion in China to polish rice. The soft brown cuticle was removed by friction and blown to the winds as waste. As a result, after long and painful illness, millions of Chinamen have died of beriberi. They have since been restored by returning to the food of their ancestors, and invalids afflicted with the disease can be cured by eating the fine powder so long discarded as useless. Such was the effect of white rice on the history of China.

Englishmen enjoy a more varied dietary than Eastern peoples, yet their staple food is soft, pappy white bread shorn of the golden phosphorus-bearing cuticle of the sun-baked wheat grain. In consequence they grow stunted and toothless, since bones and teeth are composed of calcium phosphate, richly stored in the rejected shell. Moreover, white bread is sour and unpalatable under prolonged mastication and is blotted with the aid of

“dollops” of factory-made margarine or jam. So, weak and irritable, overfed but starving, the Englishman's system cries out in its agony, demanding strong tea full of caffeine or other drugs to stimulate its jaded powers, and, failing these, drowns its sorrows in drink.

Life springs from the soil and returns to it in death. This is Nature's cycle. The cycle cannot be broken, although modern conditions, by transporting dead phosphorus-bearing material to remote areas, tend to devitalize our ploughland and pastures, which must be revived by guano brought from the agelong deposits of distant countries, or by artificial manures.

A cabbage is a structure composed of cellulose coloured with chlorophyll, and filled with salts in water, drawn from the earth by the rays of the sun. Cellulose is an inert substance of no nutritive value, and incapable of being digested. Its ivory hardness is such that piano keys can be made of it.

Cabbages are assiduously cultivated and transported to market at considerable cost. The housewife cooks them by boiling them in water until the life-giving salts are in solution. Then, carefully straining the solution down the sink, she serves the refuse to her family. It would be more just—nutritionally—that the procedure should be reversed. It would be more advantageous to drink the cabbage water, a liquid of high vitamin content, much prized on the Continent and the basis for many renowned soups. The shell need not be consigned to the ashbox, since this has value as “roughage.” Having, however, deprived herself, and those she feeds, of vital nourishment, she proceeds to the drug store, and there and then buys back the wealth thrown away. This she carries home in various forms such as syrups of the phosphates, phosphatic foods and a hundred others.

It has been estimated that the annual value of the salts in cabbage water thrown down the sinks of the United Kingdom is fourteen and a half millions sterling, and that fifteen millions are spent each year to repurchase them in artificial and less active forms. Could the nation be persuaded to take these elements in its daily dietary by eating whole wheaten bread, fruits and vegetables, not only would it renew its vigour, but, on this estimate, much labour, and twenty-nine and a half millions would be saved.

Debility, rheumatism and neurasthenia filled to overflowing the hospitals around Bagdad at the height of the Mesopotamia campaign. Communications were cut and the daily ration of white bread, biscuits, tinned beef, potted vegetables and factory butter or margarine, failed. Indian troops stationed in the neighbourhood had been unaffected by the prevailing illness. Their supplies of rough meal came overland. Our troops were put on this natural food, called “atta,” and in a month the hospitals were empty, the men fit and in excellent spirits.

(Continued on page 105)

THURSDAY, FEBRUARY 18, 1932

EDITORIAL

HEALTH SENSE

THE Aaronic Priesthood speak, this week, to the whole Church. They urge upon all Church members a better understanding and more sincere observance of the Word of Wisdom. The *Millennial Star* is happy to join in the week's activities by devoting this number to health topics.

The value of the principles of the Lord's Law of Health has been so well demonstrated by science and practical experience that it needs no defense. What is needed is the willingness of men and women to curb their unnatural appetites until their bodies are purified and refreshed, and their excited nerves calmed. Then, they will realize the blessings promised those who obey this law.

Mistakes are often made by faithful men and women who in seriousness attempt to obey the Word of Wisdom. Giving up tea, for example, is not enough; the body needs water for health; and some harmless drink, not containing caffeine or its equivalents, must be found to satisfy the normal need for liquids. There are many such, as fruit juices, unfermented grain extracts, infusions of various leaves, and many others which can be prepared cheaply at home. An ample supply of liquid must be taken into the body daily.

English climate makes a warm drink seem very desirable to some persons. There is no objection to the use of drinks heated to suit the taste. Such warm drinks are quite as effective as tea and coffee in counteracting climatic harshness, and they leave no injurious after effects, and they are not habit begetting.

It is not enough to give up alcohol or tobacco. The body must be put into such a condition of health that the uncomfortable feeling of the improperly nourished body, interpreted as a craving for liquor or tobacco, does not develop. That may be done by the observance of the positive teachings of the Word of Wisdom. Read the article in this number by Dr. D. H. Kress, on how to overcome the cigarette habit. The Word of Wisdom must be taken as a whole to obtain full results from it. And do not forget that alcohol and tobacco only deceive when they appear to give relief from pain. The old trouble is waiting around the corner, to be covered over temporarily with more alcohol and tobacco.

Any attempt to change our habits to conform with the Word

of Wisdom must be made with full intent to succeed, and in prayer for divine assistance. Habits are tyrants, but they are not beyond our control. Freedom is desired by all Latter-day Saints, freedom from error, superstition and injurious habits. One who has the faith and courage to accept the Gospel, can muster strength, if he really so desires, to obey the Gospel law of health.

It is notable that within the month a test vote, favouring prohibition, was taken in the United States Senate. The United States of America is the only country, experimenting with prohibition, big enough and sufficiently independent of outside influences, to give liquor control a fair trial. When the famous Volstead Act was passed, twenty senators registered their votes against it. When it was proposed a short time ago to repeal the Volstead Act, and to let each state deal independently with the liquor problem, only fifteen senators voted for the proposition. If the question concerning full liquor control be answered in any country on the basis of benefits conferred, it will be answered affirmatively.

Much of the happiness of the world depends upon the observance of the principles of the Word of Wisdom. Latter-day Saints should be the leaders in practicing these health-giving, prosperity-producing truths.—W.

FOOD AND NATIONAL LIFE

(Concluded from page 103)

Scurvy, scurvy rickets and rickets are deficiency diseases due to depriving the system of vitamins and vital foods. They can be produced, cured, and reproduced by diet. Every bandy-legged man or woman is a walking testimonial to ignorance. More dangerous because more insidious are the multitude of deficiency diseases, resulting in physical, mental and moral deterioration. Quality, therefore, not quantity is the ideal for food as for other things. It is common knowledge that races living in great poverty may present stalwart physique, linked to noble qualities of courage and determination. The peasant growing his own corn and vegetables, on a small patch, and feeding a pig, a few chickens and a goat on its waste products, lives like a prince and fathers a robust stock.

Continental races are supposed to bemoan a lower standard of life than Englishmen. The fleshpots of Egypt are tempting, but with capable wives at their backs foreigners are cheerier, and better fed than the men of this country. . . . It is generally acknowledged that the future of this country hangs in the balance. The issue depends on the courage and character of the people. Should they wilt, we must sink and die. To fit them for the

struggle it is as important that each individual should be reared and supported on nourishment capable of building and activating his tissues, as that he should be educated, housed, amused, or rapidly transported hither and thither.

Much nonsense is talked and written in the name of "progress." Let us look for progress nearer home. Let us peer critically into our larders and our kitchens, for it is there that the laboratory of health will be found. If necessary let us progress backwards to the sounder practice of less "civilized" races.—(Published in the January, 1932, number of the *New Health* magazine.)

EAT WHOLEMEAL BREAD

EXPERIMENTS PROVING ITS VALUE

DR. M. J. ROWLANDS AND DR. ETHEL BROWNING

(NOTE: Certain people, usually uninformed, still assert that white bread is equal in value to wholemeal bread as human food. They know only a part of the story, and are often those who prefer the look of the white loaf, or because of the larger size of the white loaf think they are getting more for their money.)

Countless tests of this proposition have been made in nutrition laboratories in many countries. Rats are usually used as experimental animals, on which to note the effects of certain diets, because they eat the same food as man—if they can get it—and are subject to practically the same diseases. They breed quickly and the effects of any regimen on their descendants may be noted in a short time.

The following experiments which might be multiplied, prove beyond doubt the value of wholemeal as a food for health. They also prove that wholemeal bread gives much more food values for the money spent. White bread only partially nourishes the body and favours disease, because of its lack of the life-giving vitamin B and the food minerals which are necessary for health. The precious ingredients are found in the germ and bran which is discarded in white flour. The following interesting experiments are self-explanatory.—L. D. W.)

EXPERIMENT I.

Twenty rats of the same breed and the same age were selected. These were divided into two lots, each of five males and five females. Those in Cage A were fed with wholemeal, and those in Cage B with white bread.

On August 2nd the occupants of Cage A weighed 840 grammes, and those of Cage B 952 grammes. So that there should be no question as to the animals suffering from a lack of variety of food their diet was varied from week to week. . . .

Each cage was provided with a food hopper identical in size, and Dr. Browning undertook the feeding. At no time were the food hoppers allowed to be empty; they were replenished im-

mediately. While the rats in Cage A (wholemeal) never finished their supplies, those in Cage B (white bread) were always wanting more. The actual weight of food consumed during the experiment by the rats in Cage A was 72 ounces, by those in Cage B 299 ounces, i.e., more than treble the amount consumed in Cage A.

All the animals were weighed at stated intervals.

	Cage A (wholemeal)		Cage B (white bread)	
August 2nd	840	grammes	...	952
September 5th	1,316	„	...	1,176
September 15th	1,484	„	...	1,211

It will thus be seen that in the thirty-four days between August 2nd and September 5th, the rats fed on wholemeal, although they did not eat all the food given them, increased in weight by 476 grammes, while those fed on white bread increased by only 224 grammes, while in the next ten days the "wholemealers" added another 168 grammes, or nearly five times as much as those fed on white bread.

Further, the "wholemealers" remained sleek and healthy in appearance, while those fed on white bread showed obvious signs of debility, were listless in movement, lost their hair, and showed every sign of dying. One has, in fact, died, its weight at its death being 63 grammes, or roughly 7 grammes less than its weight at the commencement of the experiment.

EXPERIMENT II.

Four rats were fed on a deficiency diet containing no vitamin B (which is found in wholemeal bread but not in white bread). At the end of a month two of the rats were suffering from complete paralysis of the hind legs. They had lost weight and were having "fits." It was decided to place these two animals on test, the worst being placed on a diet of wholemeal, and the other, not so paralyzed, on white bread. Within three hours the rat that was given wholemeal containing the vital vitamin B, which it ate with avidity, was rapidly recovering, but the other, hardly touching the white bread, continued to sink. When wholemeal was offered, it ate ravenously. (These experiments were carried out under the auspices of and published by the *Daily Mail*, September 17th, 1927, and are re-published in *The Staff of Life* under the auspices of the *New Health Society*.)

(The Lord said in the Word of Wisdom: "Wheat for man," not part of the wheat—its inside lifeless portion which is made into human food for various commercial purposes that "exist in the hearts of conspiring men in the last days." Wholemeal bread is much cheaper food, because even though the loaf seems smaller it contains much greater nourishment. Those who love the Lord and value health will heed the warning, which the science of nutrition corroborates and makes so clear that all may understand.—L. D. W.)

HOW TO CURE THE CIGARETTE HABIT

D. H. KRESS, M.D.

THE first step in giving up the cigarette is to give it up. Many fail because they never really reach this point.

Keep away from smokers and a tobacco-smoke-laden atmosphere as far as possible for about three weeks. After each meal, for one week rinse out the mouth with a three-quarter of one per cent. of silver nitrate. This creates a distaste for tobacco smoke, and will relieve throat irritation.

Purchase five cents' (two and one-half pence) worth of gentian root (or camomile blossom) and chew it during the day when the desire to smoke appears.

To assist in eliminating the poison take a dose composed of a teaspoonful each of rochelle salts and cream of tartar each morning before breakfast for one week. If possible, take a Turkish bath, or a good sweat bath of some kind, twice during the first two weeks. Drink water, orange juice or grapefruit juice freely.

Keep out in the open air as much as possible. Keep the mind occupied.

The greatest aid will be found in a change of dietetic habits. Smokers are fond of highly-seasoned foods and stimulating drinks.

It is necessary to give up the use of pepper, mustard, the free use of salt and coffee and tea, and also the free use of meats.

The following diet will be found of the greatest aid. If followed carefully, the discovery will be made, by the end of the first week, that the craving has materially lessened and by the end of the third week, it is not unusual to find that the craving has almost entirely disappeared. With this assurance held out, the effort is certainly worth a trial.

For a period of two or three weeks make use of cereal foods, as shredded wheat biscuits, bran flakes, krumbles, puffed wheat, whole wheat bread, rye or graham bread, etc., with milk and cream, butter-milk, cottage cheese, nuts (well masticated). At the close of the meal use fresh sub-acid fruits, as oranges, peaches, pears, apples, pine apples, grapefruit. Figs, dates and raisins, apple sauce and canned fruits are indicated. Highly seasoned foods and stimulating drinks should be avoided.

A patient who had used tobacco for forty-two years, adopting this treatment for three months wrote: "It seems wonderful to me that I now have no craving for tobacco or drink."

Another writes: "I am glad to say I have not used tobacco in any form for three weeks and have no desire for it." Still another, after four weeks, says: "The desire for smoking has entirely disappeared. I have increased in weight and considerably in strength. My mind is clearer, not being doped. I am exceedingly glad I quit."

No victory has ever been won without a conflict and fight. Divine aid is promised those who strive lawfully, and victory is assured.

(Note: The writer of the above article has had a distinguished career of service to humanity. Dr. D. H. Kress was born in Canada in 1862; educated in the schools of Port Elgin and London, Ontario; and obtained his medical training at the University of Michigan, U. S. A. After winning his M.D. degree he was associated for some years with the famous Battle Creek Sanitarium as gastro-intestinal specialist; later became medical Superintendent of a Sanitarium in Sydney, Australia; afterwards became associated with the Washington (D.C.) Sanitarium and Hospital, acting as neurologist since 1919.

Dr. Kress was editor of "Life and Health" in England in 1898 to 1900, and of "Good Health" in Australia until 1907. He is President of the National Anti-cigarette Alliance, and in this capacity is probably rendering his greatest service to humanity.

It is most interesting to note that the cure for the cigarette habit depends largely upon diet. How completely the diet recommended corresponds with that outlined in the Word of Wisdom! This is the diet which has been urged so persistently upon our people in the European Missions during the past few years.

A pertinent question in this: May not a diet which is instrumental in curing the cigarette habit be one to follow for the prevention of the evil? In other words, when the body is properly nourished, there is little craving for cigarettes or tobacco in any form or for tea, coffee, wine or any unnatural stimulant. Wholesome, simple, natural foods feed and satisfy nerves and tissues and promote health.—L. D. W.)

FOOTBALL AND THE WORD OF WISDOM

ARTHUR FITTON, MANCHESTER DISTRICT

MOST of our men readers, and some of the ladies, will appreciate that First Division English League Football commands the highest ability from its participants. Endurance, stamina, and robust physique, in addition to high football skill, are of vital importance to a successful player. Consequently, men who are able to gain the ranks of such teams command the respect and admiration accorded to front rank athletes in any sphere of sport. When, in addition, a player lacks in weight and inches, the standard usually expected and demanded by the exigences of the game, he merits greater commendation, as greater skill is required if he is to hold his own, to counter-balance his deficiency in physique.

Brother Edward Marcroft, of the Rochdale Branch, a life-long member of the Church, has been signed on by Middlesborough, a first division football club. He played his first match with the first team on January 25th. In the words of a former football manager, who perhaps had something to do with his develop-

ment—"Edward Marcroft, who was transferred from Great Harwood to Middlesborough on December 23rd, last, made a brilliant debut for the Middlesborough first team against Sheffield Wednesday on Monday, January 25th. Not only did he score the goal which enabled his side to share the points, but his general play, according to all press reports, was brilliant. It was asking a great deal of a youngster to face the finest left back in England, and I am delighted to know he did not fail." He goes on to say that realizing Brother Marcroft's physique was all against him making a first-class centre-forward, he determined to make him a winger, with what success we know. Brother Marcroft, a life-long keeper of the Word of Wisdom, is keenly aware of the advantage he has derived from not smoking, nor drinking tea, coffee, or alcohol. His superior speed and stamina has been definitely aided by such abstinence, so he testifies. In addition, the substantial financial benefit is a matter of satisfaction. We feel sure all our boys and young men will feel a thrill of emulation upon hearing of Brother Marcroft's success, and their testimonies of the truthfulness of the Word of Wisdom will be strengthened.

VIEWS ON THE WORD OF WISDOM

PRESIDENT JOSEPH F. SMITH

NO MAN can violate the laws of God with reference to health and temporal salvation, and enjoy those blessings in the same degree that he could do and would do if he would obey the commandments of God. Do you not believe that? Can not Latter-day Saints accept that truth in their hearts? Can there be any room for argument in relation to that proposition?

I say to you, my brethren and sisters, that God knows better than we do what is and will be for our best good, and when the Lord speaks to us, as He has spoken to us in this revelation which I have read to you, we should give attention. We should accept it in our hearts; we should live closely to it; and then, we are promised, we should find wisdom and great treasures of knowledge even hidden treasures: we might run and not be weary, walk and not faint, and when the destroyer should come he would pass by us, as he passed by the children of Israel anciently. If we fail to observe this law of God, we are not entitled to these promises. Those individuals who do not live up to these principles, conveyed to them through this word of the Lord, will fail in rightfully claiming the fulfillment of the promise that is made to them that keep the law. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise," for every promise is made on condition

that we will observe the law upon which that promise may be justly and righteously fulfilled.

The man or woman who truly believes in the doctrines of the Church, or professing to have a membership in the Church, who believes and practices the principles contained in this "Word of Wisdom," will never be numbered among those who will bring disgrace upon themselves, upon their neighbours or upon the Church to which they belong; they will never do it.

Now, my brethren and sisters, the object that I had in view, in reading these words (Doctrine and Covenants, Sec. 89), is simply to emphasize, as far as it lies in my power, the Word of Wisdom, given to the Latter-day Saints, to all that are, or can be called, Saints, to the weakest of the weak, for it is adapted to them, and the weaker they are, if they will observe this principle, they will become stronger by the observance of it. If we will observe this law, we will gain strength, we will have health in our bodies and marrow in our bones; we may run and not be weary; walk and not be faint; and this is most desirable for those that are feeble, or weak, who need strength and health; they should observe this principle in order that they might obtain the very thing they desire and need most, and that they are destroying most by not following the word of the Lord, but by practicing those things that are forbidden of Him. We pray God to heal us when we are sick, and then we turn around from our prayers and partake of the very things that He has told us are not good for us! How inconsistent it is for men to ask God to bless them, when they themselves are taking a course to injure and to bring evil upon themselves. No wonder we do not get our prayers answered more than we do, and no wonder our health is no better than it is, when we are addicted to practices that God has said are not good for us, and thereby entail evils upon our life and physical being; and then to turn to the Lord and ask Him to heal us from the consequence of our own folly, and pernicious practices; from the effects of the evil that we have brought upon ourselves, and that we knew better than to do. How foolish it is!—Excerpts of a sermon delivered in 1908, published in the *Deseret News*, January 2nd, 1932.

FROM THE MISSION FIELD

Doings in the Districts—Birmingham—The saints and their friends of the Wolverhampton Branch participated in the activities of the Annual New Year's party, held on January 30th. Members from the surrounding branches also attended. The children convened during the hours of three and five in the afternoon and played their games, after which a luncheon was served them. The outstanding feature of the entertainment in the evening for the adults was a friendly contest of table tennis. The events of the day were enjoyed by all present.

London—On January 6th, the members and their friends of the London District thoroughly enjoyed a New Year's Ball, held in the Ivy Hall, Chiswick. The affair was sponsored by the District Recreational Committee. An interesting program was rendered, which was followed by games and dancing. Refreshments were served.

Norwich—A farewell social was held in the Norwich Branch Chapel, on January 14th, in honour of President Irving T. Duffin, who had been released from his labours in the British Mission. A well arranged program was successfully presented. A large group of members and their friends joyfully participated in the games and other activities.

On Tuesday, January 19th, the Sunday School and Primary children of the Lowestoft Branch presented an interesting and educational program consisting of a drama, music and dancing. The members and their friends who were present were impressed by the method used in the Church for developing the young children.

At a baptismal service, held in the Norwich Chapel, on January 2nd, one person was baptized by President Irving T. Duffin, and was confirmed a member of the Church by Elder Elmo H. Ellsworth.

Nottingham—A special Bee-Hive Conference was held in the Eastwood Branch, on February 4th, under the direction of Sister Frances Mills, Bee-keeper. The fine work of this activity was presented in detail by the members of the class. Bee-Hive Diplomas were presented to the seven girls who have earned them, by President Dix W. Price on behalf of the Mission President of Bee-Hive work.

DEATHS

JAMES—Martha James, who resided in the Nottingham District, was a non-member of the Church, but she was a dear friend of the members, and an earnest investigator of "Mormonism." She passed away on February 1st. Funeral services were held at the Carlton Cemetery, on February 4th, under the direction of President Dix W. Price. The grave was dedicated by Elder Joseph W. Marriott.

SHELLY—Brother Joseph Shelly, a member of the Church who resided in the Norwich District, passed to the great beyond on January 28th. Funeral services were held in the Crematory Chapel, Ipswich, under the direction of President Elman T. Woodfield. Elder T. Taylor Cannon dedicated the grave.

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